GRAM SEVAK

JANUARY 1959

9 - MAR 1959

The artist who clothes the villagers

630.7152
M62 GOI
6
मज़दूर मंज़िल
ग्राम सेवक

GRAM SEVAK

Pausa-Magha 1880

Vol. 5 January 1959 No. 6

CONTENTS

Letters	1
Our Prime Minister speaks ..	2
Panchayat Sub-Committees—*P. R. Dubhashi*	3
Villagers meet nature's challenge	5
Questions and Answers—*G. K. D. Roy*	7
Basic Education—*Shamsuddin*	9
Gram Sahayak—Gram Sabha—Gramdan—*N. R. Malkani, M. P.*	11
A letter from Bombay ..	14
Four village women ..	15
Co-operatives in the States ..	16
The cup that cheers—*Sohan Singh Tuckar*	18
My Story—Arecanut—*P. Balasubramanyam* ..	19
Punjab Letter—Panchayats and Co-operatives ..	20
Gram Sahayaks	21

Editor: D. RAGHAVAN

Asstt. Editor : M. K. RAO

Cover Design : ROMESH CHANDRA

BUSINESS NOTICE

Single Copy : 15 n.P.
Annual : Rs. 1.25

All enquiries regarding agency and rates of subscription and advertisements may be addressed to the Publications Division, Old Secretariat, Delhi-8. Editorial correspondence may be addressed to the Editor, *Gram Sevak*, Ministry of Community Development, New Delhi.

Letters

NO CHANGE

The Editor,
Gram Sevak.

Sir,

Of late, there are very few letters from Gram Sevaks. Previously there used to be a regular feature under the caption 'Letters to the Editor'. Has there been a change in policy?

Yours etc.,
Chandrakant Saran,
V.L.W.

Moradabad (U.P.),
13-12-58.

(We are always eager to publish letters from the ground level workers. If there has been any irregularity in the publication of such letters, it is certainly not due to any change in *our* policy. The columns of *Gram Sevak* remain open to the personnel and we would welcome them to write as frequently as possible.—EDITOR).

BRICKS

Sir,

I was really glad to come across the article 'Brick Manufacture in India' published in the November issue of your Journal. The article is quite informative and has helped me a lot in encouraging the villagers in my area to take to improved methods of brick manufacturing. Why not publish more such technical articles which would help us in the field?

Bhadrak (Orissa),
20-12-58.

Yours etc.,
R. C. Behera.

MORE DETAILS

Sir,

I read with interest the article "Co-operative Supervisor" in the November issue of *Gram Sevak*. In view of the importance now attached to the Co-operatives, and its new role in the Community Development programme, the publication of the article has been a timely one. Since co-operatives have been assigned an important role in community development, we would very much like to have an idea about the responsibilities the co-operative personnel are expected to discharge in the new set-up.

Yours etc.,
Venkat Subbiah,
E.O. (Co-operatives).

Kurnool (Andhra Pradesh),
7-12-58.

OUR PRIME MINISTER SPEAKS

STRONG AND well-managed panchayats and village co-operatives can be instrumental in realizing the ideal of "gram swaraj." "Gram Swaraj" is a ideal. On Governmental level, we have been saying that strong Panchayats as the administrative apparatus and village co-operatives as the instrument for running the economic activities of the people were best suited to bring about the desired results in the areas. The Panchayats and village co-operatives represent a stage in the development of the rural economy on proper lines. But the country has to go still further with the consent and co-operation of the people to strengthen the villages and make them happy and prosperous. The development of villages and that of small-scale industries are largely related mutually and they have to be solved to place the rural economy on a sound and healthy footing.

The first and fundamental problem before the nation today is to solve the land problem in a way that can increase the yield, step up food production, and uplift the 80 per cent of our people from conditions of poverty and backwardness. The progress of the peasantry is the key to the overall progress of the country.

Let every cultivating household fix a higher target and work hard for achieving it. We may not be able to produce five times more than what we are doing today, but certainly there is scope for bettering the existing record. The entire problem of food and employment rests on the reports. We have been able to make some progress in this respect. The crushing burden of taluqdari and jagirdari has been removed. But this is not enough.

We have millions of landless people. There are some people who own large estates. The land has to be properly distributed as speedily as we can. Eleven crore acres of culturable land is a huge national waste. If we can bring at least a part of it under cultivation, it will help us provide land to the landless.

* * *

I would like even sugar mills here to be run by co-operatives of kisans. The benefit from these mills should go to the kisans. I do not like middlemen taking away all the advantage. The middlemen should be abolished from every aspect of the life of villagers, but the villagers must take the initiative in this respect and start a co-operative way of life. (*Based on recent speeches*).

NEW YEAR

Welcome, New Year! To the poor ones bring
Good tidings whom cold and hunger sting.
Come, and an auspicious eye thou cast
On those who in poverty's chains are held fast.
Bestow on them a sweet peaceful life
Who are bound in unbounded misery and strife.
Welcome, Brave New Year! To thee I bow
Hear my little prayer which is meed for me enow.

I. D. Block, Dankaur (Bullandshahr).

A. C. JOHRI, *Asstt. Devl. Officer.*

★

The weapon of wisdom saves one from evil. It is a citadel which cannot be destroyed by the foe — TIRUKKURAL

Panchayat Sub-Committees

P. R. Dubhashi

THE civic functions of a village Panchayat being embodied in many existing legislations are quite well known. They include such tasks as organisation of village watch and ward, registration of births, deaths and marriages, regulation of buildings, removal of encroachment on streets, construction, maintenance and regulation of sources of water supply, village sanitation, curative and preventive measures to stop spread of epidemics, medical relief,—construction and maintenance of latrines, regulations, collection, removal and disposal of manure and sweepings, elementary education, construction and maintenance of public buildings, regulation of melas and weekly markets, prevention of outbreak of fire, and extinguishing the same, organising relief and rescue operations in calamities and maintenance of cattle pounds.

FUNCTIONAL

These functions if adequately performed could considerably improve the community life. The village panchayat need not adopt a *laissez faire* attitude in discharging its civic functions by confining itself, for example to the role of a body for registering births, deaths and marriages. It can initiate a system of community marriages and reduce the wasteful expenditure on marriage ceremonies. It can likewise reduce the expenditure on funeral ceremonies.

It can establish a *functional sub-committee on organisation of religious ceremonies* in the village on which it would, apart from some of its own members, co-opt elderly men and women who are not members of village Panchayat but whose word is respected in matters religious or social. It should be the consistent endeavour of this sub-committee to change the outlook of the villagers on the pattern of expenditure so as to induce them to spend the minimum part of their income on items of unproductive expenditure and lay by maximum amount for expenditure on productive purposes. The sub-committee would also seek to reduce the infant mortality of the village by giving timely intimation to the trained midwife of the nearest health unit and getting her aid. Regulation of building activities and removal of encroachment raise the important issue of physical planning of the village. Many a village in India are a result of haphazard growth without any regard for lighting, ventilation, sanitation or beauty.

VILLAGE PLANNING

The village Panchayat would set up a *functional sub-committee on physical planning* of the village. It will co-opt on this sub-committee the village builders—the bricklayers, the carpenters etc. The sub-committee will draw up a plan of the village as it is and the village as it ought to be. It will display these at the village Community Centre for the enlightenment of the villagers. It will prevent congestion and haphazard growth and take timely action for acquisition of suitable lands for village extension. It will provide adequate space for public buildings like Panchayat hall, school and dispensary, recreation centre, library, Mahila Samaj, children's park etc. It will co-operate with the rural housing cell for putting up model rural houses.

HEALTH

The *third functional sub-committee* to be set up will be for water supply, health, medicine and sanitation. On this the Panchayat Committee may co-opt rural doctors in Ayurved and Unani if any. It will stress sound practices of environmental hygiene. It will plan out a proper system of drainages and soakage pits. It will prevent nuisance round the drinking water wells and get insanitary pits filled up. It will keep medicine chest and first aid kit and get them continuously replenished. It will wage a ceaseless war against superstitious cures for ailments and promote a scientific outlook on these matters. In the event of epidemics it will co-operate with medical authorities in mass innoculation campaigns.

EDUCATION

The *fourth functional sub-committee will be on education.* The village teacher will obviously be one of the members of this sub-committee. It will ensure that all children below the age of 11 go to the school. It will prescribe hours during which the school will run. The hours will be such that consistent with their work at home, the boys could attend the school. It will, wherever necessary, arrange for mid-day meal for the school boys. It will run a library and prevent literate men relapsing to illiteracy. It will run an adult education school for teaching

three R's to the illiterate. It will make maximum use of all help coming from the Block funds for this purpose.

The fifth functional sub-committee will be the works sub-committee. Its main function will be to mobilise community labour for construction and maintenance of public works, wells, ponds, drainages, minor irrigation works, school and dispensary buildings, Panchayat Ghars, roads, etc. It will draw—a phased programme of all these works and request the Panchayat to make due provision for it in the—Panchayat budget. It will request the Block authority to make specific grants in this behalf.

RELIEF

The sixth functional sub-committee will be the emergency relief sub-committee. It will consist of young men in the village, Sevadal boys and volunteers who will be drilled and trained so that in the event of flood or fire they will immediately organise rescue operations and raise relief provision. It will build up an emergency relief fund in the village in cash and kind which will come handy in periods of emergencies. It will also raise a buffer stock of food grains which could be drawn upon in periods of famine.

DEVELOPMENT FUNCTIONS

Some of the functions enumerated under the category of civic functions could as well as come under this category. But the more characteristic development functions would be (1) Framing and executing production programmes for the village and inducing every family in the village to draw up and execute its own production programme, (2) Arranging supplies, services and finance for the execution of this programme, (3) Improvement of livestock and maintenance of pedigree bulls, (4) Promotion and encouragement of cottage industries, (5) Promotion of Co-operative Societies, (6) Promotion of small savings, (7) Promotion of youth, women and child welfare activities, and (8) Organising social recreation activities.

PRODUCTION

The Panchayat will set up a *production sub-committee—the Seventh sub-committee* in which obviously will be co-opted progressive farmers, leading artisans and members of co-operative societies. It will ensure participation of the largest number of farmers in result and method demonstrations. It will promote scientific agricultural practices and make two blades of grass grow where only one grew before. It will ensure improved standards of cultivation. It will leave the "supply line"—supply of improved seeds, fertilisers and finance—to the co-operative societies but undertake the same if there is no co-operative society. It will keep and hire plant protection equipment. Wherever irrigation facilities exist, it will ensure the economic use of water. It will develop the local manurial resources. It will assess the production as it is, lay down targets for improvement, draw up a programme for realisation of the targets and review the results obtained. It will help every family to get what it needs for reaching the goal the family sets up for itself. It will help industrial co-operatives if any to get Block and State aid for finance and marketing of rural industry products and also technical "know-how" for improvement of these products. Finally it will establish an active small savings group.

RECREATION

The eighth sub-committee will be the Rural Recreation Sub-Committee. It will be a body of village artists. It will organise and help the Young Farmers or 4H club, Mahila Samaj and—Balwadi. It will arrange Yatras, Melas, Fairs, Bhajans, drama etc. It will make these the media for dissemination of scientific knowledge and promotion of scentific out-look on agriculture, health and education. It will request the Block authorities to bring the projector and show pictures on matters of intimate interest to the villagers. It will instal a radio from the Block budget.

LAND MANAGEMENT FUNCTIONS

These include (1) Regulation of the use of common lands, *e.g.*, growing lands, residential sites, forests etc. (2) Association with the work of maintenance of land records. For discharge of these functions the village Panchayat will set up a *land management sub-committee.* It will undertake to enclose grazing grounds and introduce the system of rotational grazing. It will undertake a systematic tree planting programme on waste lands. It will give residential sites to those who are really in need of them. It will see that all land transactions—sale, purchase, mortgages and gifts—are immediately incorporated in land records.

LAND REFORMS

The village Panchayat will be associated with such activities as (1) Ensuring that legal provisions *i.e.*, fair rent and fixity of tenure

(*Continued on page* 10)

VILLAGERS MEET NATURE'S CHALLENGE

THIS is the saga of the heroic struggle of five villages in Kheragarh C. D. block, in Agra district, against the ravages of torrential rains, which continued intermittently for three and a half months. The deluge totalled over 70 inches, the rainfall on a single day rising as high as 18 inches, as against the annual rainfall of 24 inches.

The five villages—Chit, Son, Burehra, Bhilaoli and Bhakar—form a circular ring with a big depression, normally covering nearly 600 acres of submerged land, at the Centre. At the beginning of December, over 4,000 acres of land were still submerged, a sheet of water 2 to 11 feet deep isolating each village, and flooding valuable crops.

Digging 12-furlong flood channel

It all started in mid-July when it rained incessantly for 27 days, submerging 2,000 acres of land, a large part of which had been ploughed for hot-weather cultivation.

"SAVE THE CROP"

The people of the five villages saw that nearly one half of the entire cultivable land of the five villages was already under water. They got perturbed. "If this is the amount of rain at the beginning of the monsoon, what will it lead to?" Indeed, most of the houses had been damaged, fodder destroyed and there was danger to the *kharif* crop. "Save the crop" was, therefore, the cry.

Groups of farmers in the five villages separately thought of measures to drain off the water. "Why depend on Government help?" they said, "let us help ourselves."

The youth of Chit took the initiative and dug a 4-furlong long channel through Shramdan to drain off the water. But the water kept standing. The elderly people of the villages warned youthful enthusiasts that the only precedent of such heavy rain was a great deluge some 85 years ago, and that they remembered having heard, as children, stories of the water having been drained through an escape channel near Bhakar village, situated at the south-eastern extremity of the depression, into the Van-Ganga.

The people of badly affected Son now decided to give the lead. They conferred with the Block staff. An *ad hoc* committee consisting of the Panchayat Pradhans, the Gram Sevak of the Circle, and the Block Overseer, was appointed. This led to work on digging a channel starting at Bhakar.

VILLAGE PRADHAN'S DONATION

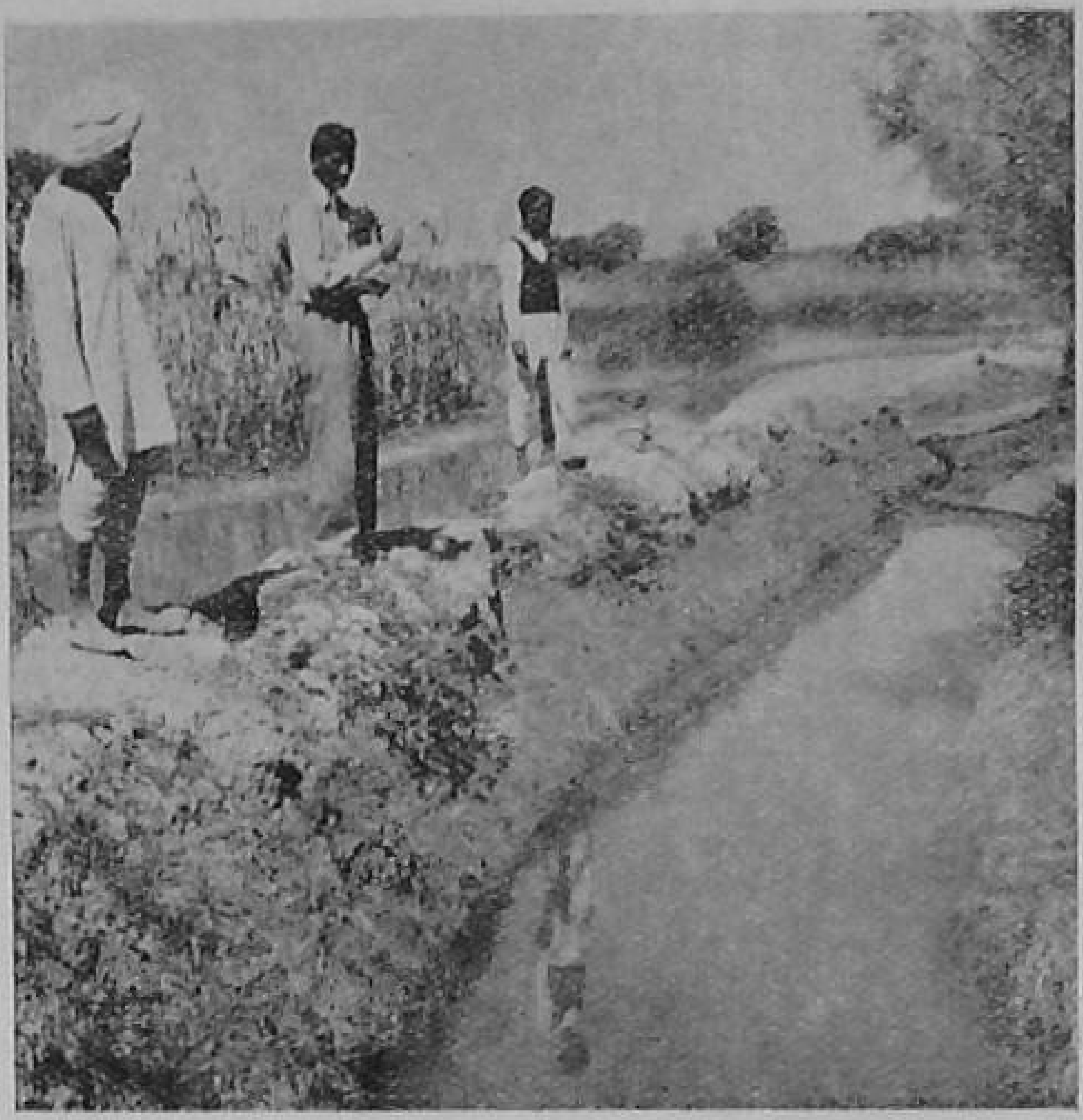
The Village Pradhan of Son donated Rs. 1,500 and the adult population under his leadership engaged in Shramdan. The opposition of two villagers of Bhakar, through whose field the channel was to pass, had to be surmounted, because they were adamant and yielded ground only when an assurance was given to them that this drainage channel was only a temporary measure and that their fields would be restored when a permanent channel was constructed by the Irrigation Department. By the end of August, a 12-furlong long channel, 6 ft. wide 6 ft. deep, was dug. Lal Singh, one of the two who had opposed it, is now proud of the fact that he "sacrificed his fields for the greater good of the five villages".

The flow of the water was very slow, and before draining of water could get into stride, rains again refilled the depression and submerged more land. The picture became grimmer.

GRAM SAHAYAKS' CAMP

Just then, on September 25, a Gram Sahayak camp was held at village Son. Some 50 people

of the five villages, some of whom waded through breast-deep water to collect there for learning extension techniques, reviewed the situation and concluded that the challenge of nature must be met by widening and deepening the channel to drain off the water. They formed a deputation and went to Bhilaoli, whose Pradhan Hakim Singh offered the help of the adult population of his village for Shramdan. The people of Burehra also joined. So did those of Chit.



Their own handiwork

But nature was relentless. Before the villagers could start the work of widening and deepening the channel, it rained for a week from September 27 to October 3, submerging in all nearly four-fifths of the 7,511 acres of land. The huge sheet of water covered an area 4½ miles long and 3½ miles wide.

The Irrigation Department, according to the village leaders, surveyed the situation and calculated that to drain off the bulk of the flood water it would require at least Rs. 43,000 if labour could be procured at the rate of Re. 1 per day. But landless labourers by this time had deserted their damaged houses and gone away, with their cattle, to seek uncertain shelter as against the certain doom in their damaged houses. The only way open was Shramdan.

SHRAMDAN

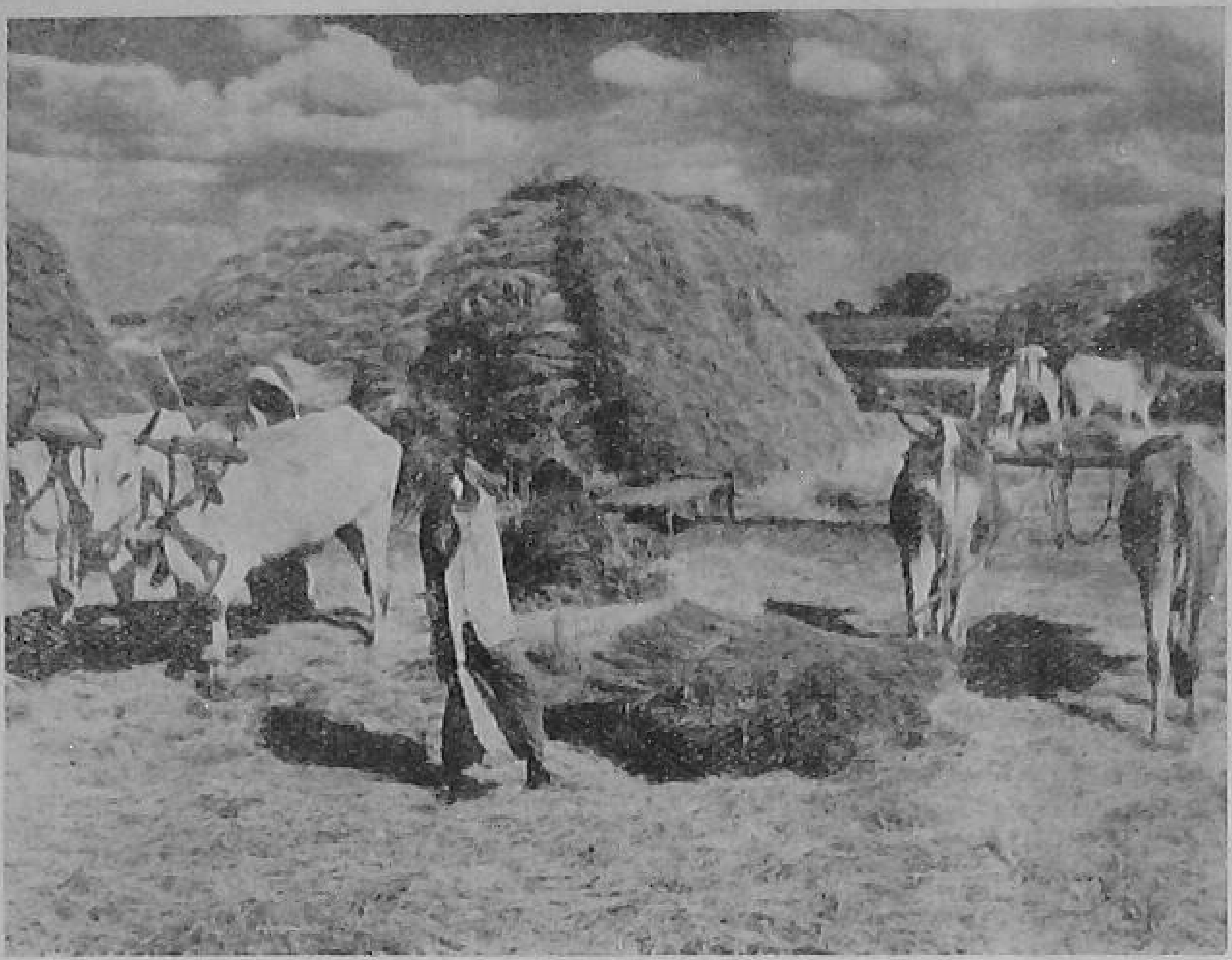
The Pradhans of the five villages, led by the Pradhan of Son, gave an assurance that if the district authorities provided some help, they would marshall the entire available adult population of the five villages for Shramdan. The district authorities at this point assured a provision of Rs. 5,000 out of the scheme for a permanent drain which the Department had prepared three years ago and is to be implemented next year.

Ultimately, Shramdan work was started on October 26. For nearly 20 days, 100 people drawn from the five villages worked voluntarily every day, digging a total of 360,000 c. ft. of earth, including the removal of earth dug earlier, in order to widen and deepen the channel. The channel, which, at places, is 11 feet deep, was opened on November 15 with great enthusiasm, the Yuvak Mandals of the five villages taking active part. The water started draining. It is estimated that within another fortnight the cultivable fields would be rid of water.

PLANS FOR RABI CROP

The money and labour invested in ploughing and sowing for *kharif* have been carried away by the flood water. But the deluge has left a gift : the discovery by the villagers of their own initiative and what it can achieve. The people are now planning for the Rabi crop and have already drawn up plans for late sowing of wheat which could ripen early with the help of chemical fertilizers, and of the Darjeeling 'cut' potato which, when harvested, would be kept in a cold storage at Agra. This will fetch them higher prices at seed-rate at the time of potato sowing next year.

The wise will not fly into a passion when assailed; they allow their anger to smoulder within till the right time comes—TIRUKKURAL



Improved methods of cultivation have resulted in this bumper crop in Debra C. D. Block, Gwalior. The picture shows threshing is in progress

QUESTIONS AND ANSWERS

G. K. D. Roy

THERE is much room for improvement of food production in our country. The production figure for clean rice in India is 772 pound per acre. The corresponding figures for Egypt and Japan are 1,890 and 2,352 pounds. The production figures for India can surely be increased if we adopt the following measures: 1. Increased irrigation. 2. Use of better seed. 3. Use of manure. 4. Improvement in methods and implements.

All these factors can be easily remedied. What is needed, now, is to orient the outlook of the villagers with new knowledge and new methods.

In foreign countries, there are farmers' associations. These associations play an extremely important role in developing the economic condition of the farming community. In our country, attempts are now being made to organise farmers' forums in every development block. The official agencies help them in all possible ways and try to inculcate in them a scientific attitude towards the solution of their day-to-day problems. When properly organised, these forums will serve as the best media for the spreading of knowledge to fight poverty, hunger and ignorance.

During the last two years, I have come in contact with a large number of farmers in our rural areas. I have also participated in farmers' camps and meetings. Recently, I had the opportunity of participating in an organised and representative farmers' meeting. There were some 100 farmers present in that meeting. All of them have lands and they till their lands by themselves. The farmers were frank and narrated their difficulties in simple language. I record below their difficulties along with the suggested answer for the official agencies.

1. *The farmers have applied fertilizer to their fields. There is profit but the amount does not seem to be much. Moreover, the farmers have to labour hard in undertaking such trials in the field. The number of such farmers who have already applied such improved measures in the fields did not exceed five. So we can roughly say that such farmers are about 5% in our rural areas.*

Answer: The size of the plot of land is very small. Had there been co-operative system, they could have easily realised the full value of such trials. Again, the crop also requires food just like human beings. Unless, we supply food to crops in the field, the figure of production will be lesser and lesser and this will be disastrous for the whole country. There is no magic formula and the solution lies in hard work.

2. *The farmers are willing to apply fertilizers in their own fields. They also desire to adopt the Japanese method of cultivation. But there is a technique for applying fertilizers, green manures etc., to the fields. The farmers do not know such techniques and as such, they are unable to apply all such measures in their fields. The number of such farmers was nearly about 20.*

Answer: The extension agents will always help them in demonstrating such techniques. With models, charts and other audio-visual aids, they can explain to them, the general features of improved farming practices, based

on research results. Moreover, they will take them to the farms, where such things are practised with much care and earnestness. As far as possible—arrangement for demonstration in farmers' fields are constantly being made, if the farmers should come in large numbers and organise themselves.

3. *The members of family are constantly increasing in number. There is no sufficient land with each family. The Government should take steps in distributing more land among the farming families. The number of such farmers was near about* 40.

Answer : There is not much fallow land in the country now. Such lands will surely be distributed to them, when considered to be justified in the interests of the country. Meanwhile, we should raise the crop-yield as far as practicable. (Here it would be best to speak a few words about family planning. Rural India is not very much aware of such measures and the increase of population is continuing without a second thought).

4. *If the farmers raise sufficient amount of crops, then, the cost of such crops will become less and less. But correspondingly, the price of other commodities, such as cloth, oil, kerosene etc., will not be decreased. The farmers will, therefore, be placed, in a very difficult situation. The official agencies, which are now, very much vocal about "Grow more food" will not be able to solve the problems of the peasants. This was the opinion of two farmers.*

Answer : Government is established in a democratic way by the votes of the people. More than 70% of the people of India are dependent for their livelihood on land and as such, the Government is very much conscious about the needs of our farming communities. The socialist pattern of society implies justice to all and there is no room for exploitation in such a society. Food import has been causing a heavy drain on our resources and we must all join hands and work together for attaining self-sufficiency in our food production.

I have now narrated the opinion of about 67 farmers. The rest did not have to say anything. It is probable that they had no additional grievances. It is also probable that they are not very much alert about our vast movement of development activities. Traditions die hard and new ideas do not easily strike root.

Today, a rural social worker has got a great role to play in augmenting the food resources of our country. About 10 villages are being served by one village level worker. In each centre of the village level worker, rural clubs should be established. Where such clubs exist, these should be revitalised and new life should be infused into them. The young men in the villages should be encouraged to join such clubs. These youths can be imparted practical lessons in Agriculture, Animal husbandry and in various other scientific measures that have a practical bearing on the solution of their day-to-day problems.

THE INDIAN TRADITION

Sir,

There is no denying the fact that amongst Indians, the "Kula" or the "Family" was regarded as a place of nursery where the individual learns his lessons of social life. This learning has made him into a good citizen, because one of the elements of good citizenship is the individual's willingness to sacrifice his smaller private good for the greater good of the community. The seed of Community Development Scheme may be best grown and nourished in the Indian Joint Family system where an individual willingly subordinates his own interest to the wider interest of the family of which he constitutes a part.

Our Community Development Scheme, as planned today, aims at the elimination of all selfishness and individualism and is not foreign to our Indian conception. It is planned and executed according to our Indian genius.

The individual lives for the family, the family for the village, the village for the district, the district for the State and the State for the country. Our Prime Minister has aptly remarked : "The scheme of Community Projects is something of vital importance not only in the material achievements that it would bring about but much more so because it seeks to build the community and the individual, and to make the latter a builder not only of his own village centre but in the large sense, of India".

Yours etc.,
Onkar Dass Bhargava

II Stage Block,
Antah.

IM 66

Trainees learning to make baskets purses and hand bags etc. at one of the Cane and Bamboo Training-*cum*-Production Centre, Nagod, Sohawal Block.

BASIC EDUCATION

Shamsuddin

SOME ONE HAS said, "Great talents have some admirers, but few friends." When Gandhiji at Shegaon came forward, with his novel scheme of Basic Education, he took the public by surprise. Gradually, some became his admirers, but only few could become his friends. The first reception accorded to it was in the form of protests. Gandhiji was asked to explain and elaborate his Scheme. "Wardha Educational Conference" and "Zakir Hussain Committee Report" followed and they threw more light on the ideology of Basic Education.

Gandhiji was quite aware of the glaring defects of the present system of education in the country. He knew that the child is given such academic and theoretical knowledge which his brain is not willing to receive. By education he meant an all round drawing out of the best in the child and man—body, mind and spirit. Literacy is neither a beginning nor an end of education. It is only a means. He was also conscious of the fact that the problem of education in India is the problem of money.

SELF SUPPORTING

In one of the articles in *Harijan,* under the caption, "The Education Puzzle", he wrote : "The cruelest irony of the new revenue to fall back upon in order to give education to our children". People were puzzled to think over the problem that our education is to continue on the liquor revenue. We should start drinking if we want to educate our children. To try to solve this puzzle, Gandhiji took the risk of suggesting that education should be self-supporting. He gave a system which is at once inexpensive and also in consonance with the needs of our vast rural population. The fundamental features of the Basic system of education are :

(1) The scheme is based on non-violence in the form of removal of exploitation and removal of cultural deterioration.

(2) Free and compulsory education for seven years beginning from the age of seven.

(3) Mother tongue to be the medium of instruction.

(4) Process of education to centre round some form of manual and productive work in the shape of Craft. All intellectual training to be given should, as far as possible, centre round the central handicraft chosen with due regard to the environments of the child. The aim is to bring out the moral, rational and physical capacity of the child through the industry taught.

The Central Advisory Board of Education appointed a Committee in the year 1938 under the Chairmanship of Hon. B. G. Kher to scrutinise the new scheme of Basic Education. At its first meeting, Zakir Hussain answered the criticisms put forth against the scheme. He said : "The scheme can be self-sufficient. The experiment is actually worked out in Wardha and it is seen that besides educating the child, the scheme can yield sufficient monetary return involved in working out the scheme.

"For removing the difficulty about teachers, we can open numerous training centres for the training of teachers."

As for the criticism that the scheme is made for villages, he said that India lives in villages. Our primary concern is rural area.

Through them we can gradually approach the urban

area. The town can wait till we improve.

As for religious education, Zakir Hussain said that India had no one State religion, hence there is great practical difficulty of introducing religious education. Moreover, Wardha Scheme of Education has equal regard for all religions.

EQUAL REGARD

As for co-education, Zakir Hussain said, it is not a compulsory feature of the scheme. As for the theoretical nature of the scheme, Zakir Hussain said that a scheme of education which has craft as its centre can never be theoretical; in the whole of the scheme there are two striking features that draw our attention :

That the system of education is woven round a craft.

That the scheme is self-supporting.

Psychologically a child's brain can be active only through work and play. He has special tendency to do and undo, break and mend something or the other. He is too fond of activity. The child's energy of activity, if not properly directed, will run wild into destructive channels, and will take the form of mischief. His creative energy should be trained and guided instead of being allowed to go waste. This active, energetic and mischievous material of the school of today, which is subject to constant rebuke and lash, will under this Basic system of education enrich the society with their gifts. The child, by acquiring the knowledge of the processes and the results, automátically acquires the habit of scientific thinking. In the Basic system of education, whatever knowledge is acquired, becomes a part of his personality. He develops into a practical man of the world. Moreover, at the age of 14 or 15 a child has a remarkable capacity of grasping concrete things. His genius for understanding abstract ideas and generalisations is strictly limited.

This is the greatest defect in our present educational system. It leads to the crippling of his mind. In fact, objects and not words, sense of perception and not memory, should be the basis of education and this is provided by the new Basic system of education.

MANUAL WORK

Similarly, if every boy or girl worked not as a machine but as an intellectual unit taking interest in the work under expert guidance, the corporate labour should be, say, worth one anna per hour. Thus for 26 working days of 4 hours per day, each child will have earned Rs. 6-8-0 per month. Our energy and material would be wasted if a child could not produce this much marketable labour. Gandhiji said "Our rural education is to be made self-supporting if it is to be made compulsory. Uptil now our children's minds are stuffed with all kinds of information without being stimulated or developed. Let us now educate the child through manual work—not as a side activity but as the prime means of intellectual training."

In our education, Craft is to be adopted not only as a means of education but also as an end in itself. The child should choose such craft as he may be able to adopt in future. Thus by Basic Education the child learns to produce something making the education self-supporting. To support the school would be the test of the value of that education.

To conclude, this education helps in an all-round drawing out of the best in the child and the man. It not only makes a child a good and efficient citizen but supplies the best type of citizen fitted to society. It trains students not for becoming intellectual giants but for being humble men of the world, leading a pure and serene life.

PANCHAYAT SUB-COMMITTEES

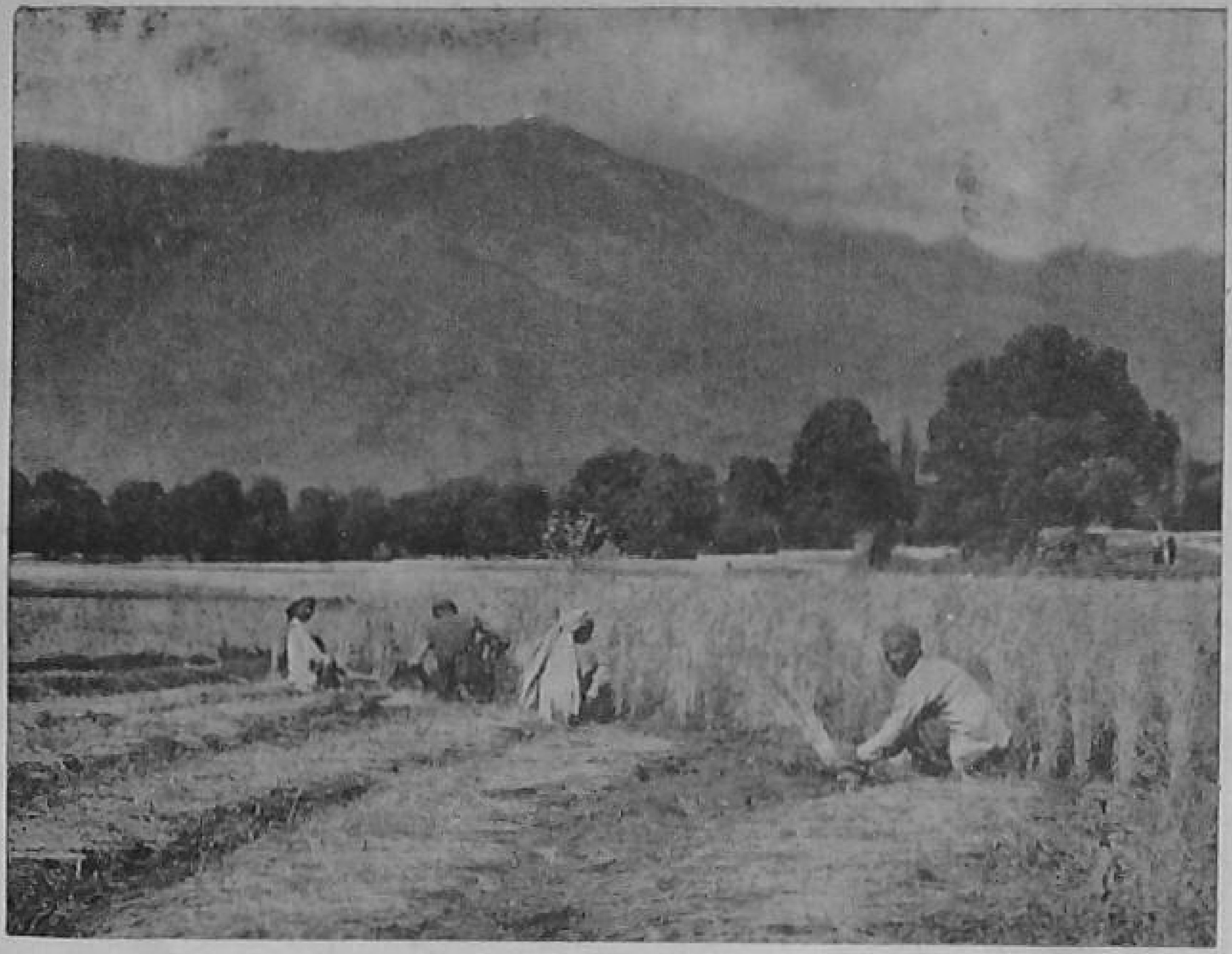
(*Continued from page* 4)

embodied in the tenancy legislation are given effect to; (2) determination of surplus lands on the application of ceilings of agricultural holdings; (3) redistribution of surplus lands arising from imposition of ceilings; (4) consolidation of fragmented holdings.

LAND

A land reforms sub-committee of progressive elements in the village will be constituted by the village Panchayat. It will study the land reforms legislation and explain their application and their beneficial consequence to the entire body of village people.

Such will be the picture of the democracy at work or the welfare State in action at the village. It will evoke the largest participation of the largest number in the art of self-government. It will unleash vast forces lying dormant in the village for productive purposes. Through its ten functional sub-committees and in conjunction with the co-operative, the village Panchayat will emerge as a vigorous democratic institution promoting all aspects of village community development.



GRAM SAHAYAK—GRAM SABHA —GRAMDAN

N. R. Malkani, M.P.

I HAVE BEEN connected with the Community Projects since its very inception. I have seen a number of projects in a number of States and I have seen things growing from period to period, from year to year. I have seen this organisation growing from year to year. I have seen the programme growing from year to year. And if I may say so, I have seen a number of changes during that period and a broader vision and a broader horizon is before us within a certain period.

The Ministry of Community Development is the only Ministry which works with faith and it is the Ministry to which I go with hope. I have gone there with criticism—I believe, constructive, healthy criticism.

There is no other organisation today like that. If there is anything big we want to do or Panditji wants to do, we judge the work of the Community Projects. Did we hear of it before? Did anybody think of it before? Gandhiji talked of the *gram*. He hardly talked of the *gram sevak,* which term has become very common. He hardly talked of the *gram sahayak* or *sahayogi*. It is a new word coined and given to us. You will very soon hear about the *gram sabha* coming into existence under the auspices of this Ministry—under the healthy, refreshing and bracing auspices of this Ministry. The *gram sabha* did not exist before.

There are also no Extension Officers and they are very weak. The service is there, but the quality is weak. Co-ordination is lacking between the *gram sevak* and the Extension Officer. Extension Officers are neither specialists nor social workers. The Extension Officer must be a fine, harmonious combination of both. He must be a specialist and a social worker. But he is neither. The quality, to my mind, is poor. The quality of the *gram sevak* is better, but it is not quite better. This is the weak spot.

A good thing has been done in the Plan—the Community Projects. Bigger things are happening outside—the *Gramdan,* the *Bhoodan* and so on.

They are all much bigger now. If there is a Ministry which can understand, respond, absorb and assimilate this movement, it is this Ministry of Community Development. Not only has it taken the shock of that movement, but it has absorbed it. This is the Ministry which has deliberately called the *Bhoodan* workers together. Last year, it deliberately went into conference with the *Gramdan* workers. It is working in the *Gramdan* villages, not only absorbing the shock but also going in for a great upheaval.

(*Based on a speech delivered by Shri N. R. Malkani in Rajya Sabha during a debate on the Evaluation Report*).

Even though you know the rules, act in conformity with the world opinion.

* * * * *

The virtue of good speech is greater than all the other good qualities found in one.—TIRUKKURAL

MARCH OF TIME

AS SEEN BY OUR CARTOONIST

VILLAGERS TO PRACTISE AUSTERITY, THEY HAVE CUT DOWN THEIR VOLUNTARY CONTRIBUTION !
G.S
BDO
TION
WE HAVE TO GO MILES TO COLLECT FIREWOOD AFTER YOUR RECLAMATION PROGRAMME
DON'T TALK TO ME ABOUT EDUCATION — I EDUCATED MY CHILDREN, AND ALL OF THEM DESERTED ME TO BECOME BABUS IN THE CITY !

A Letter from Bombay

Shri V. Iswaran, Commissioner, Nagpur Division visited Girola, a village in Sakoli Block recently and went round the paddy fields under Japanese method of paddy cultivation. This village has the distinction of cent per cent coverage under paddy pilot scheme. Out of a total of 117 acres of land 104 acres is irrigated land and the rest is fallow land. But the people have transplanted whole of 117 acres of land under Japanese method of paddy cultivation.

Earlier, the Commissioner paid visits to Sadak-Pimplegaon Gram Panchayat and newly constructed Ayurvedic Dispensary building. On way to Sakoli, he visited the newly constructed building of Block Office.

A Gram Sahayak's Training Camp was organised at the village Bhilwad in Baglan Taluka of Nasik District in which 50 progressive village farmers were trained in Agriculture, Minor Irrigation and Animal Husbandry. The Mahila Mandal of village Mulher staged a drama. Nearly 700 to 800 villagers were present on the occasion. The Mahila Mandal of village Taharabad also staged a drama which was witnessed by a large number of villagers.

The Ganesh Chaturthi was observed by the Block Staff of Karmala C.D. Block. The competitions of Bhajan Mandal were held on September 29. A circulating Shield worth Rs. 25, was donated by the Gram Sevak Shri L. B. Dharuagev. The Bhajan Mandals from Kem, Wangi, Zave, Rayogaon, Varkute and Pande took part in the competitions. The Bhajan Mandali from Kem and Wangi got first and second prizes respectively.

STUDY TOUR

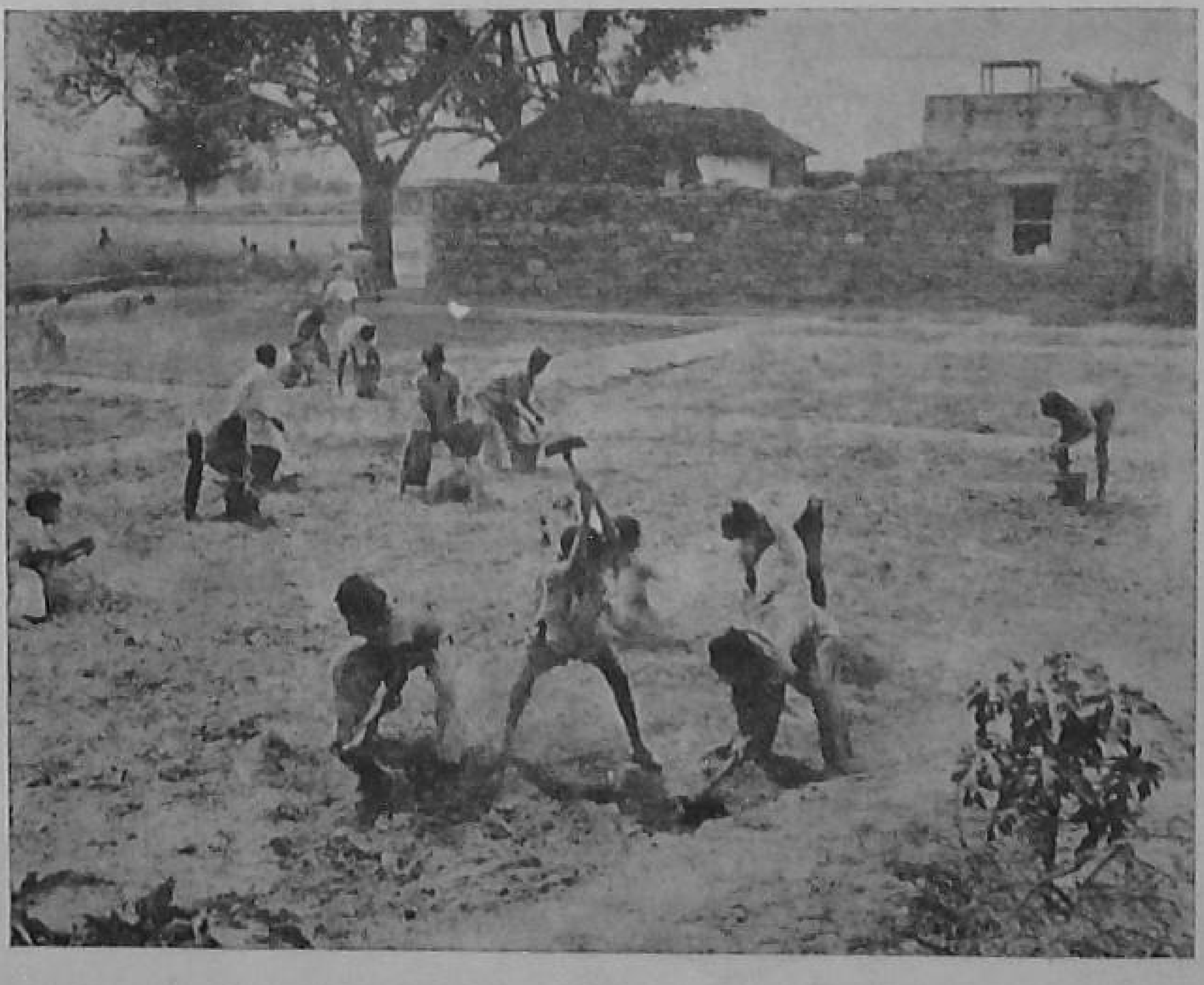
The Adivasis of Dhavni Block went to Achalpur on October 6. The party consisted of sixty persons including men and women. The party was taken to the Industrial Co-operative Weaving Society which is run under the guidance of Shri Heado with a capital of Rs. 4 lakhs. The party then visited the Soil conservation laboratory and Agricultural Farm. The party was also shown Wadgaon, where the paper making industry is fast developing, Vidya Mandir, Co-operative Society, Farmers' Union, Youth Club, Community listening centre and library. Then the party also paid visit to Pathrot to see development activities of the Block there and also to Sindhi, a model village in the Block area.

WOMEN WORKERS

A Multi-purpose Institution for women workers of Akola was formally declared open by Shri Madhusdan Vairale, M.L.A. on November 14. The Institution is mainly designed to bring all-round development of women workers and provide a school, a Balak Mandir and sports requirements. Besides, arrangements will also be made to teach the women workers tailoring, weaving, drawing, preparation of paper flowers etc. Cultural programmes will also be arranged from time to time.

Labour welfare centres run by the Government at present cater only to the needs of male workers and arrange recreational and cultural activities only. Facility for crafts training will be a speciality of this institution for women workers. The institution is a part of the programme to be

(*Continued on page* 17)



Boys' Club—a popular rural scene

Brahmo Devi and companions drawing water from the well they dug up with their own hands at Sehani. The well at Sehani is just another evidence of the new spirit of self-reliance that is helping the people in the villages to solve their own problems.

FOUR VILLAGE WOMEN

THE NEW well at Sehani, a village in the Meerut District of Uttar Pradesh about sixteen miles from Delhi, looks like any other well. It is deep, as most wells are in that area; and, its water tastes sweet and fresh. What makes it different from the rest of them, however, is the manner in which it came into being. It was dug—all the sixty and odd feet of it—by a team of four women, at their own initiative, with their own hands, and in the face of derisive laughter from the men-folk of the village.

The saga of the Sehani well is actually the story of courage and determination shown by an ordinary housewife, 23-year old Brahmo Devi. Brahmo Devi could never forget the well in the compound of her father's house way back in Khurja. She and her sisters had virtually grown playing and working around that well.

But things were different when she came to her father-in-law's house in Sehani. The house stood with a group of huts on a mound a little removed from the main village; and the nearest well was good two furlongs away. What Brahmo Devi wanted was a well, near the house.

When she talked to her husband about it, he laughed: "Why, if you want it so badly, go and dig it yourself". And, this is precisely what Brahmo Devi decided to do. She talked to her friends about it, Parmali and Shivdeyi from next-door and Chandravati from the house opposite. "We will do it. We will show these men".

The four friends chose an auspicious day for starting their little project. Panditji, the oldest man in the village, was called to bless it. And, one fine morning, when the husbands were away in the fields, the digging started. The four women sweated away the whole day. In the evening, when the menfolk returned, they were surprised to find an eight feet deep hole where there was level ground in the morning. But they still refused to regard the whole thing as anything but a joke. "These women will soon get tired of it all".

They could not be more wrong. The hole got deeper and deeper as the days passed; thirty feet, forty feet, fifty feet. It was now a familiar sight in the village—the sight of these four women digging away; two of them going down by turn, the remaining two pulling up the earth.

(*Continued on page* 17)

CO-OPERATIVES IN THE STATES

ANDHRA

THE State Government is expected to benefit from the relaxation by the Union Government of the condition regarding the population limit of 4,000 for forming large-size societies programmed For, this would facilitate the achievement of the target of 100 large-size societies programmed to be started in Andhra Pradesh during 1958-59. So far only 74 such societies have been formed. The State Government proposes to contribute during the year Rs. 10.76 lakhs towards the share capital of large-size co-operative societies and rural banks. Proposals in this regard have already been forwarded to the Reserve Bank of India.

* * * *

Two co-operative farming societies on experimental basis, one at Ghadyagowaram village of Chintapalli block and the other at Timmareddigudem village of Miryalguda block of Nalgonda district, have recently been registered in the State. Three more farming societies are also proposed to be organised at the Koppole and Pervedula villages and at Pochampalli of Bhongir Block. It was at Pochampalli that the Bhoodan Movement originally started. All the villages in Bhongir and Suryapet blocks have been brought under the co-operative fold and 80 to 90 per cent of the villages in the other blocks have been covered by co-operatives.

MADRAS

The South India Co-operative Spinning Mills, the first of its kind in Madras State, was inaugurated at Pettai, near Tirunelveli on December 1, by Shri K. Kamaraj, Chief Minister. A large gathering of co-operators from all parts of the State was present. Shri C. Subramaniam, Finance Minister, presided. This was a red letter day in the history of Co-operation and for the handloom weavers who could now be sure of regular supply of yarn from the mills, said the President of the Mills, in his welcome address. He thanked the Government and all others who helped by providing the capital for the Mills. Inaugurating the Mills Shri Kamaraj said that formerly handloom weavers suffered for lack of yarn as the mills sold away all the yarn outside. It was to remedy this that the Pettai Mills had been opened. He also advised the public not to magnify the small defects in the Co-operative Movement, for, without co-operation life would become impossible.

MYSORE

The State Government has sanctioned share capital contribution to 23 of the 24 large-size co-operative societies in Tumkur district. The disbursement of the amounts, however, awaits the sanction of a long-term loan to the Government by the Reserve Bank of India, which had been moved in the matter.

A demand that all assistance to the agriculturists in the State in the matter of production, from supply of seeds to implements, should be canalized through agricultural co-operatives, has recently been voiced in the State Legislative Assembly.

* * * *

That during the remaining period of the Plan, the State Government proposed to start 40 new co-operative farms in the State and revive 60 old societies, has recently been revealed by the State Co-operation Minister, Shri Mali Mariappa.

ORISSA

A model housing colony at Tora, six miles from Bargarh in Sambalpur district, has recently been completed and handed over to the Sambalpuri Bastralaya, the biggest handloom co-operative institution of Orissa. The colony will house fifty of the Bastralaya's skilled weaver-members. The colony, which is the first of its kind in the State, contains fifty residential quarters and has been constructed with financial assistance from the All India Handloom Board. The total cost works out to Rs. 1,58,000.

Each quarter contains two living rooms, one loom-shed room, a kitchen and a patch of courtyard. The Tora Colony is one of the seven colonies proposed to be established under the Model Housing Colony Scheme for handloom weavers during the second Plan period. Construction of the other colonies is under way at Sanpadar and Bajpur in Puri District and Bhanjanagar, in Ganjam District.

PUNJAB

A resolution urging the Government to exempt co-operative industries from taxes and provide them adequate technical and supervisory staff, facilities for loans, supply of raw materials

and marketing of finished goods is among the important resolutions passed by the Punjab State Co-operative Industrial Societies' Conference which was held at Jullundur, recently.

The conference also demanded adequate representation for co-operative societies on district boards, the constitution of an advisory board of officials and non-officials for industrial development, preference in grant of import licences and allotment of plots in industrial estates at concessional rates.

The conference appreciated the progress made by women's co-operative societies and urged the Government to give them liberal subsidies for marketing their goods.

The conference by a resolution urged upon the Reserve Bank of India to extend the same financial assistance as recently announced for the handloom weavers co-operative societies to the societies engaged in other industries. It also demanded that Government loans to industrial co-operative societies through the central financing institutions and adequate representation to the societies be given on the Board constituted under the State Aid to Industries Act for recommending loans to various industries.

The conference by another resolution stressed the need of setting up unions of industrial co-operative societies at district level and a federation at State level with adequate financial assistance for setting up supply-*cum*-marketing depots. The resolution urged the Government to purchase its requirements of various industrial products exclusively from industrial co-operative societies. Another resolution demanded that the societies comprising poor artisans should be exempted from the levy of sales tax on finished products, purchase tax on raw materials and octroi and terminal taxes.

* * * *

Establishment of a number of model co-operative farming societies with a view to expelling doubts of cultivators regarding the practicability of co-operative farming is one of the main recommendations of the Punjab Board of Economic Inquiry which was recently set up to study the question of co-operative farming in the State.

The recommendations of the Board include setting up of machine and tractor stations either under the Government's control or through some semi-Government or private agencies and making capital available in time at a low rate of interest to co-operatives and recoverable in easy instalments spread over 25 to 50 years.

The Board carried out a survey of 48 co-operative farming societies in the State. It was found that 26 societies were organized by persons owning land although in a few cases land had also been taken on rent. Ten societies were run entirely on rented lands. Twelve societies were not doing joint farming. Among the landowners' co-operative societies, 32 per cent members were women and 49 per cent had no land. Almost all societies had taken to mechanized farming. According to the survey, the societies had been mainly organized by big landlords or by those who were well-connected. Most of the field-work was done by hired labour in such societies.

A LETTER FROM BOMBAY

(*Continued from page* 14)

executed within the Second Five-Year Plan period. Such institutions are already functioning at Achalpur and Pulgaon in the Nagpur Division.

FOR TEACHERS

An Orientation Training Camp for Village School Teachers was held at Dhari Village in Amreli District recently. The Collector of the District in his inaugural address stressed the importance of co-operation in national reconstruction. In all 48 teachers including 14 lady teachers participated in the camp. The programme included discussions, debates, spinning and study tour. Several visitors addressed the trainees during the period.

FOUR VILLAGE WOMEN

(*Continued from page* 15)

Soon, the children who collected to watch began to help. Some more women joined. But, men remained haughtily away.

On the twentieth day, Brahmo Devi and Shivdeyi, who were digging at the bottom of the pit, struck water. It came gushing out, fresh and cold and tickled their bare feet. The children shouted, the word went around, and men returned early from the fields to watch and applaud.

Next day, people came from the Community Development Block headquarters at Loni. They were delighted. The entire village was excited. Hurriedly, the Panchayat met and voted unanimously to raise a sum of Rs. 800 needed for cementing the well. Another Rs. 600 came from the Block people.

THE CUP THAT CHEERS

Sohan Singh Tuckar
E. O. (Industry), Samrala C.D. Block

THEY LOOKED at each other. A thin smile of disbelief and contempt twitched their lips. After some moments of silence, a middle-aged member of the bunch blurted out "Sardar Saheb! It is too old, too hackneyed a trick to befool us any longer. We are hearing this stuff from people of your kind for some time past. They say that the method of Gur-preparation we are following now is good-for-nothing and they know of a better one, which will benefit us immensely. They have told us in detail the dimensions of the Bhatti, the pan, the chimney, the temperature and what not. They have made us listen to all that stuff. But before they have parted company they drank the cane juice and taken some quantity of Gur and have gone. This has been the usual practice. Are we foolish enough to hear what you young city-educated fellows say and give up the practices followed by our forefathers? So why unnecessarily spend your energy in repeating such talks? Want some juice! Be seated, we will surely give some which will refresh you." He stopped, and others who had clustered round the 'Bhatti' (furnace) echoed the suggestion jointly.

I was dumb-founded. All my enthusiasm and zest for extension work, which had brought me out of my home this chilly winter morning, ebbed away. It was my first assignment, but the welcome I received on my first outing was not very encouraging. Some black-sheep of our fold have completely spoiled the field. I did not know how to repair the damage already done. I was standing mute, when the same middle-aged person cooed, "Be seated Sardarji, the fire of the Bhatti will warm you up and the juice. . . ." but I did not allow him to complete the sentence. "Bhai Sahib, I am a new comer to your area. I do not know how you have been treated in the past. But I shall give a practical demonstration of what I say, before I can accept your kind hospitality."

Immediately I left the place, got on my bi-cycle and sped to the distant market place. "Example is better than precept" —I hummed to myself while padling the distance. Within an hour, I was back at the place with a pan, according to the specification, newly purchased. They looked at me, but said nothing. Then came the question of preparing the furnace and the chimney. I requested them to kindly spare their Kassi, which was acceded to immediately. With the Kassi in my hand I began digging the earth all alone. Some of them became curious, and came to the spot where I was digging. Some time afterwards, one of them, a youngman, came forward to help me. With his help I dug the pit for the "Bhatti", pugged the earth dug up. Then arose the problem of bricks. No bricks were available in the neighbourhood. Undaunted I again went out on my bi-cycle in search of bricks. On the outskirts of the village, at a distance of nearly a mile from the place of the Bhatti, I came across an old dilapidated house, standing all alone. The house had been deserted. It was a haunted one according to the villagers; as such no one dared to frequent the place. But to me it was a heaven-sent one. Lots of bricks were lying helter-skelter, which I could collect with no difficulty. But my requirement of bricks were quite large, and the problem was now to remove them to the site of the "Bhatti". I sought the help of the villagers. Far from coming to my aid they dissuaded me. After much cajoling, one of them agreed to help on condition that the bricks would first be shifted by me to the fringe of the village and he would do the rest of the transport job. Once the deal was struck, I began removing the bricks in right earnest, and by the evening we had collected quite a large number of them at the "Bhatti" site.

Next morning as I reached the spot a big crowd of villagers met me. They had gathered out of sheer inquisitiveness and were eager to help me. Within a few hours the "Bhatti" and the chimney according to my specification was ready. They were allowed to dry up for the next two days.

On the morning of the third day practically the whole village had collected near the site. It was the day of trial for me. If I succeeded, it would be a great achievement for extension methods. The two "Bhattis"—

(*Continued on page* 20)

MY STORY—ARECANUT

P. Balasubramanyam

B.D.O., Kurnool.

I AM tropical in temperament. Scientists call me "Areca catechu". I am mostly confined to countries like Ceylon, Malaya, Philippines and India. In India, I am mostly grown in Kerala, Mysore, Assam, Bombay and West Bengal. My nut is used for chewing. My stem is excellent for making posts, rafters and beams. The leaves are used for thatching roofs. Leaf sheaths are useful for packing vegetables for transport to long distances. The nut also contains a large quantity of tannin which can be extracted and used for tanning leather and a few alkloids which have medicinal value.

I am grown both as an irrigated and a rainfed crop. I can stand an altitude of 3,000 feet. I am delicate in that I require high rainfall, a humid and cool atmosphere. I am cosmopolitan in soil requirements. Well-drained soil is what all I require. I grow erect with an unbranched stem often reaching a height of fifty feet. My crown is compact at the top having about 8 to 10 pinnate leaves and numerous leaflets. My roots are thick and fibrous with laterals spreading two to three feet all round.

Selection of seed is a very essential factor in my culture. Fully ripe nuts preferably picked from middle aged palms are best selected. In South India, we are generally sown between October to December and seedlings planted in June and July. Eight to ten feet spacing is usually given. My gardens are usually manured with farm yard manure at the rate of 25 pounds per palm. I also respond well to fertilisers. Manuring is best done before the onset of South West Monsoon or after harvesting in November. My nuts are harvested when they are tender or fully ripe depending upon the requirement of the locality. The presence of a uniform bright yellow colour on all my nuts in the bunch is a signal for harvest. On an average I yield about 1,000 to 1,500 lbs. per acre of processed and cured stuff.

I can make our country self-sufficient. Extension of my plantations to other areas and intensive cultivation will help to increase my production.

A few words to my research friends. Please take up nomenclature and classification work in me. Please also take up work in my manurial and cultural requirements. All these will help my culture, my status in the community of plants and incidentally the prosperity of the country.

AROGYA KENDRAS

THE Government of Andhra Pradesh have accepted the proposals of Dr. A. Lakshmipathi, President, Andhra Ayurveda Board, regarding the registration of Vaidyas, publication of the Village Vaidyas' Manual in Telugu and Hindi and the starting of Arogya Kendras on a voluntary basis.

A Government Order says that Government may arrange for a short training for a week or two for vaidyas who come forward to do voluntary work in Arogya Kendras. The training will comprise education in fundamental health problems and their propagation in villages. Government may also, subject to availability of funds, consider the possibility of the grant of subsidy to these Kendras after they start functioning, to meet expenditure on propaganda literature and some essential equipment, but no remuneration will be paid to Vaidyas who are working on a voluntary basis in these Kendras.

Arogya Kendras will take up propaganda against the drinking of coffee and tea, smoking of cigarettes, etc. They will carry on education and propaganda in health matters. A box of commonly used Ayurvedic drugs to be utilised for treatment of common ailments of the people in the area will be given to these Kendras.

A scheme for the training of village Vaidyas is already in operation in Eluru and it is proposed to start a similar scheme in the Ayurvedic College, Hyderabad, the order adds.

The Andhra Ayurvedic Board resolved at its meeting held at Hyderabad to start 2,000 Arogya Kendras (Health Centres) in Andhra Pradesh with one acre of land as a herb garden. An Ayurvedic Fund was also started under the auspices of the Board.

PUNJAB LETTER

PANCHAYATS AND CO-OPERATIVES

THERE ARE 11,000 gram panchayats and 378 adalti panchayats covering 21,516 revenue States in the Punjab. Panchayats in the Punjab raised Rs. 16,97,400 during the quarter ending September. Out of this, Rs. 5,40,322 were raised through house tax, Rs. 2,76,373 by voluntary contributions and Rs. 9,16,705 through other sources. The Panchayats spent Rs. 4,75,981 on the promotion of education by constructing and repairing 233 and 163 buildings respectively and extension of the existing 39 buildings and providing other necessary facilities.

They also spent Rs. 2,19,922 on works of public utility besides organising voluntary manual labour of the value of Rs. 3,19,158. Another amount of Rs. 3,74,707 was spent on the construction of drains and paving of streets, for providing various other amenities in the sphere of public health and sanitation.

Nearly 50,000 Harijan boys of school-going age were got admitted into local schools through persuation by the panchayats. The panchayats decided 4,000 civil and revenue suits and 3,142 criminal cases. Of these more than 64 per cent cases were compromised.

* * * *

Sixty-five new Co-operative Societies of different types were registered in the Punjab in October, thus raising the total number to 25,745.

The number of villages covered by various Co-operatives stood at 16,433 giving a percentage coverage of 77. In the sphere of the primary credit societies, there was a net increase of 36, raising the number to 16,835.

The Punjab State Co-operative Land Mortgage Bank had a membership of 6,515 and the share capital of Rs. 13,77,500 at the end of the month. Eighteen loans, amounting to Rs. 87,410, were sanctioned for the purchase of tractors, redemption of mortgage of land, purchase of land, sinking of wells and raising of fruit gardens.

It is revealed that the Central Financing Institutions of the State advanced Rs. 39,60,000 as loans to the primary credit societies. Repayment amounted to Rs. 24,79,000.

The 110 marketing-*cum*-processing societies marketed agricultural produce of the value of Rs. 16,55,000. It is stated that 2,373 tons of fertilisers, 577 maunds of different seeds and agricultural implements worth Rs. 14,425 were sold through the 1,390 sub-agencies of the district wholesale co-operative societies.

Sixteen new industrial Co-operatives were registered, raising the total to 2,053. Of these 569 were weavers, 1,131 small-scale industries, 333 village and khadi industrial co-operatives and 20 handicrafts. In addition 158 women's societies were working in handicrafts, soap making and spinning industries.

THE CUP THAT CHEERS

(*Continued from page* 18)

the old and the new—were close to each other. Equal quantities of cane juice were shared between myself and the champions of the old method. The Bhatti was ignited at the same moment. Villagers thronged round the place and craned their necks to see who wins the race—the old or the new. By the time the sweet smelling Gur was boiling in my pan, the old one had consumed twice the quantity of fuel but with no trace of Gur. There was cheers all around. The middle-aged person who had condemned me at the first meeting came forward, hugged me affectionately, and apologised profusely for his remarks. Nowhere, today in the village I find the old Bhattis.

We would willingly have others perfect, and yet we amend not our own faults. We would have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under by strict laws, but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbour in the same balance with ourselves—Thomas A. Kempis.

GRAM SAHAYAKS

State-wise Assessment of Working

We wish to give this nation-wide survey a peep into the working of the Gram Sahayaks' programme started on October 2, 1957. Since that date, hundreds of thousands of Gram Sahayaks have been trained in the various States. The training has not been of a standard type and the follow-up work of Gram Sahayaks may be of uneven quality. But there is no gain-saying the fact that we have here hit upon a reasonably successful and inexpensive technique of reaching the villager. The Gram Sahayaks are to supplement the work of Gram Sevaks in many cases. They may even supplement them. We have collected the facts given in this survey through personal contact and through correspondence and feel sure that even the bare details of a country-wide movement of this nature should be of education value to our workers all over the country.—Ed.

The Second Front has been in operation in our programme since October 2, 1957. On that day was started a country-wide programme of training of Gram Sahayaks. These camps have been held with practically no expenditure to our national exchequer and has been widely welcomed by the villagers themselves. Here was a great opportunity for them to meet their neighbours and the Development staff on an entirely new platform.

ANDHRA

Even before October 2, 1957 the former State of Andhra had initiated the Village Leaders' Training camps in April, 1956. Between October, 1957 and August 1958, 1,197 camps were held and 57,190 Gram Sahayaks were trained. While the general impact of the camps on the minds of villagers has been very favourable, it will be difficult to assess actual results in terms of increased production. The camps have, however, brought home to the villagers the advantages of improved methods of agriculture, the use of pure seed, green manure and compost.

Selection of the right type of persons for training has not been possible for a number of reasons. It is, however, expected that as the local Panchayats get into position and take a hand in the selection of Gram Sahayaks, we should have a more representative body of farmers for training. The number of camps being large and frequent, District officers have not been able to participate in many of these camps. It is doubtful if Gram Sahayaks have become fully 'development conscious' and whether they have sufficient belief in the possibility of making progress under their own steam.

Gram Sevaks have not yet established warm working relationship with all the Gram Sahayaks in their circles. Unless the Gram Sevaks or other members of the Block staff come in close and frequent contact with the Gram Sahayaks, the follow-up activity may suffer. In some cases, training in the camps appears to be far too academic. For instance, the use of dusters, sprayers and pesticides is demonstrated when there is no stock of these appliances for use in the village. Here is an instance of extension over-stepping its limits far in advance of supply lines.

ASSAM

Up to the end of August 1958, as many as 354 camps have been held and 13,917 Gram Sahayaks have been trained. The Gram Sahayaks are also consulted in development matters in respect of their areas and have proved to be of great assistance in regard to local participation. Progressive farmers' Unions with a membership of these Gram Sahayaks and others are being formed. These new organisations are charged with the responsibility of stepping up the production programme. A large percentage of Gram Sahayaks has personally taken to improved techniques and better production methods. A study tour of trained Gram Sahayaks was organised and they were taken round a number of Blocks

within the State. This has generated additional enthusiasm.

BIHAR

2,500 camps have so far been held and 60,000 Gram Sahayaks have been trained. By the end of March 1959, there will be between 200 and 300 trained Gram Sahayaks in each Block, working on an average of two or three Gram Sahayaks per village.

The Gram Sahayaks have assisted in the last Kharif campaign and are making themselves felt in the current Rabi campaign. Among the trainees are included a large number of Panchayat office-bearers including Mukhiyas. A good beginning has been made.

KERALA

Up to the end of August 1958, 345 camps were conducted and 17,092 Gram Sahayaks have been trained. The selection of Gram Sahayaks for training is made by a special committee consisting of the representatives of Panchayat in the area and the Block staff. A small rural exhibition is also conducted along with the camp and certificates signed by the Collector are awarded to the Gram Sahayaks on the last day of the camp. In one Block, a seed farm was organised by the Gram Sahayaks after their return from training. In another Block, they have organised a Farming Co-operative Society. In a third Block, the Gram Sahayaks have grouped themselves into working squads, each squad visiting ten houses every week and digging compost pits. There is a feeling that the programme has taken root and that the Gram Sahayaks have come to stay.

MADHYA PRADESH

Up to August 1958, 1,130 camps have been held and 42,577 Gram Sahayaks have been trained. While the holding of these camps may be called successful, it is not yet clear whether a sufficient follow-up has been possible. According to one estimate, one-third of the training farmers are said to be taking interest in agricultural development after the training. Even if this estimate of one-third should prove correct, there should be cause for jubilation. Better results cannot be expected in the initial stages from the mass training as envisaged in these camps of short duration. The Prime Minister's suggestion that the duration of these camps should be extended to five days may have to be seriously considered.

MADRAS

Up to the end of August 1958, 906 camps were held and 44,791 Gram Sahayaks have been trained. There has been a frank and intelligent discussion of problems of development by the most ordinary villagers who have participated in these camps. The link of human relationship between Block staff and the villagers which has been forged in these camps has helped in creating a new atmosphere for development work.

PUNJAB

Up to July 1958, 692 camps have been held and 32,332 villagers have been trained. There has been a delay in the supply of demonstration equipment and this has impeded the progress of work. The impact of the training is reflected generally in the increased demands of improved seeds and implements. In the Rabi campaign, the trained Gram Sahayaks are being fully utilised for propagating new techniques. A method for making an objective assessment of the impact of this programme is devised.

RAJASTHAN

239 camps have been held at the rate of three per Block during 1957-58. In all 10,516 villagers were trained. About 80 selected Gram Sahayaks were invited to the two State level Farm Leaders' Training Camps organised jointly by the Vidya Bhavan Rural Institute and the Agriculture College, Udaipur. Here the Gram Sahayaks were given intensive training in improved methods of agriculture. A special feature of the training related to the provision of a set of improved implements to selected farmers who would use these implements and will also persuade at least ten others to use them in the course of one year. As part of the follow-up programme, it has been decided to organise three camps at the State level for training 110 selected farmers. About 70 farmers will also be invited to stay with the students of Agriculture College, where they would get to know something of the improved practices and the kind of teaching given to the students. The latter will also, during vacations, stay with these farmers for a period of ten days. This bringing together of

the progressive farmers and the students should give both the parties a better appreciation of the problems facing them.

UTTAR PRADESH

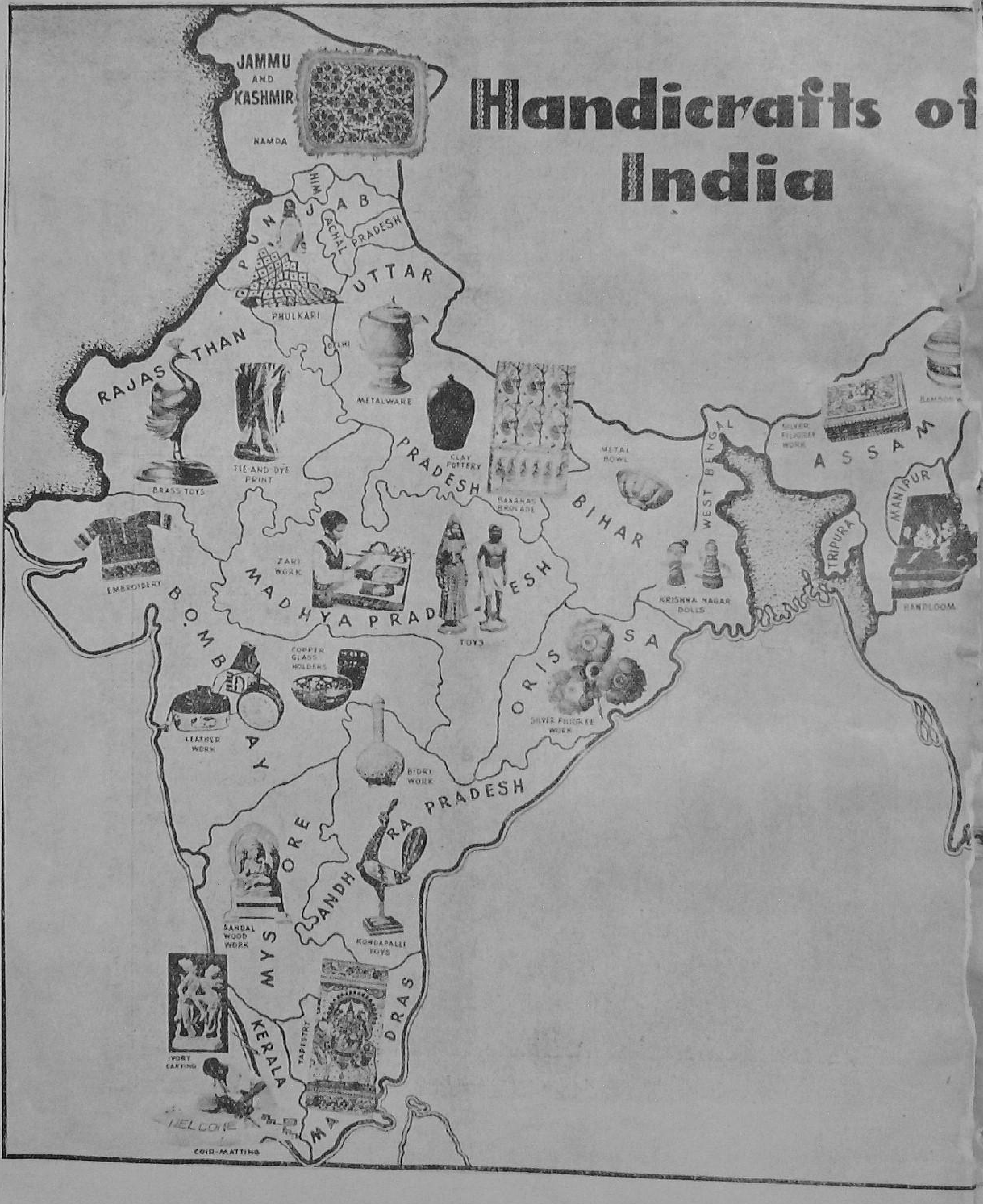
2,238 camps have been held and 88,517 farmers have so far been trained. During the period of the Kharif Drive the holding of regular camps was suspended but the programme of giving training for a day or two to the farmers in the Kharif Drive was under at the Gaon Sabha level. With the experience gained during the Kharif Drive, it was decided to integrate the Gram Sahayaks training with the Rabi programme. There have been few camps where the attendance was not more than what was expected. There have been cases in which some Gram Sahayaks decided to stay for an extra day or two beyond the schedule period of three days to learn more about the agricultural programme and to discuss further their common problems. The entire expenditure on boarding was met, in all cases, by the people themselves.

WEST BENGAL

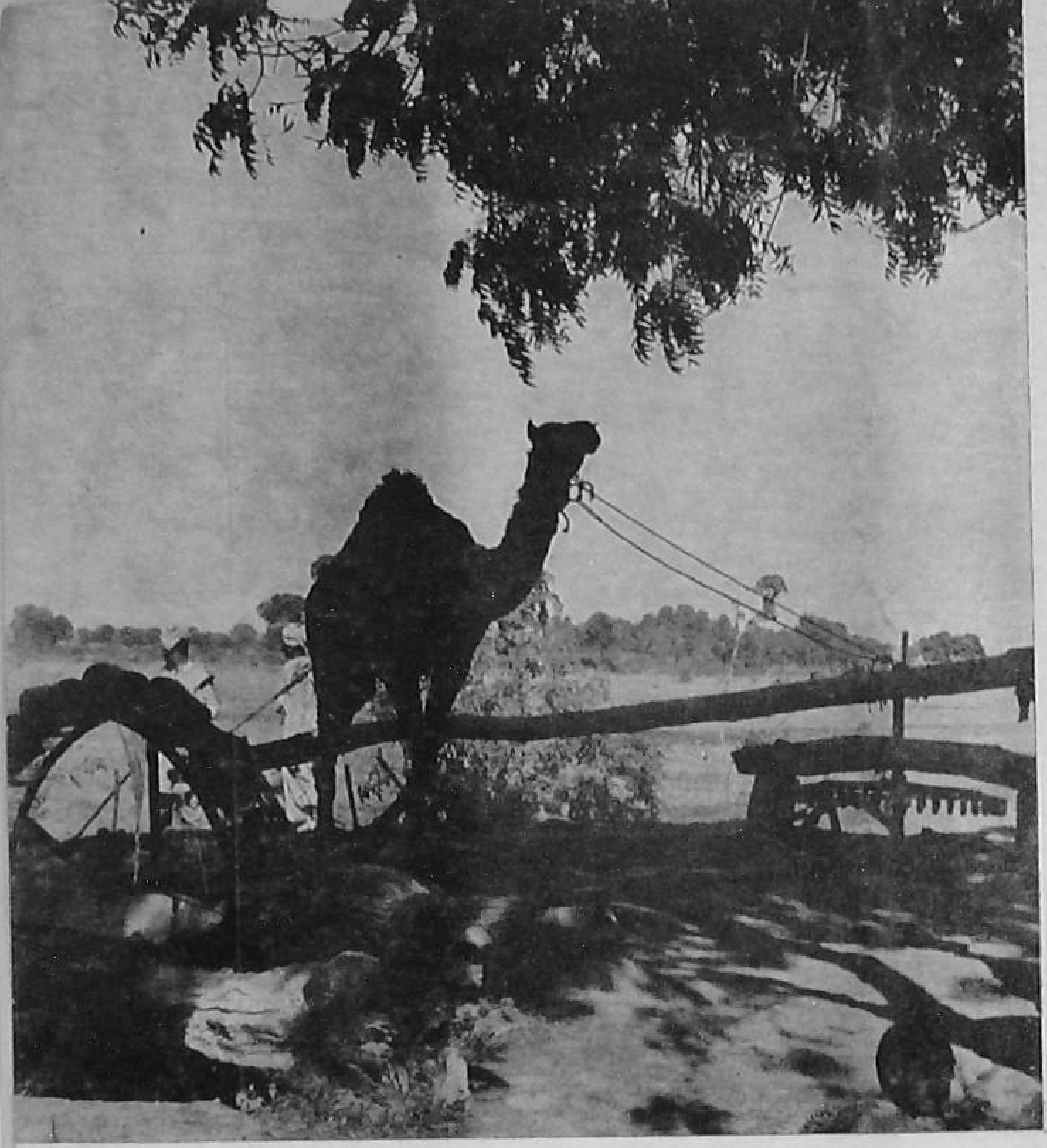
206 camps have been held and 8,240 farmers have been trained. While the training has been very useful, it has been felt that the follow-up work of a more intensive nature should be undertaken if full advantage of the training is to be derived. These camps have had a great educational value but it is felt that a more vigorous programme of demonstrations in which the trainees would be involved, should be undertaken.

A village scene : Kulu Valley

Handicrafts of India



New friends



The Persian wheel

Printed by the Asstt. Manager (Tech.), Government of India Press, Faridabad and published by the Director, Publications Division, Ministry of Information and Broadcasting, Delhi—8, on behalf of the Ministry of Community Development.

Regd. D—877